

THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY; IN NON-ESSENTIALS, LIBERTY; IN ALL THINGS, CHARITY.

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The Christian Sun.

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, a sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellow-ship or membership.
5. The right of private judgment and the liberty of conscience, the privilege and duty of all.

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FACTS AND FIGURES.

Absolutely stationary in religion we cannot be. We must either advance or recede. If Christians are not growing in grace, they are certainly relapsing.

†††

The successful teacher must do two things: 1. Interest the pupils, 2. Interest the patrons. This done, there is scarcely any necessary work that may not be accomplished.

†††

We must taste the gall if we want to taste the glory. If justified by faith, we must suffer tribulation. When God saves a soul he tries it. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God, but all he permits them to do is to suffer for his sake.—*McCheyne*.

The most densely populated State in the Union is Massachusetts, which has an average of 286 persons to every square mile. Rhode Island, New Jersey, and Connecticut stand next in order, while the Southern and Western States are very sparsely settled by comparison, and even Pennsylvania has only 114 inhabitants to the square mile.

†††

A good Christian cannot be other than eager for the extension of our Lord's kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice, his persuasion that he has no right to withhold from others those privileges and prospects which are the joys of his own inmost life.

—*Canon Liddon*.

†††

Believing, loving, and hoping when directed toward Christ, are three royal exercises of the mind. Believing affirms the truth in regard to him, and accepts him on the basis of the truth affirmed. Loving pours forth the affections of heart toward him, and makes him precious to the soul. Hoping lays its hand on the blessings here and hereafter, that come to the soul through him. The three make a consecrated and happy life.—*The Independent*.

†††

Use the Bible. I think there are some persons who imagine that there is a sacred quality in a family Bible lying on the center-table, and who have the same sort of regard for the book that lies there that some other people have for the value of a horse-shoe nailed over the door; and the one is as good as the other. The Bible that is unopened is at best of value only as a respectful profession that you are not exactly an infidel. The Bible that is to lay hold on you is a Bible that you may lay hold upon.—*Lyman Abbott*.

†††

Our post of duty is never in more than one place at the same time. For the time being, we always belong in one place, and in one place only. If we recognize this truth, we shall never have reason to fear that we ought, perhaps, to be some where else than just where we are, when we are in a place where our present duty lies—and we never have a right to be anywhere, even for a moment, where it is not our duty to be. There is no such thing as a choice between duties; the choice is always between duty and its shirking. We ought always to be where we belong; and it would be wrong for us not to be there.—*S. S. Times*.

Patriotic and thinking men are beginning to recognize the need in our educational system of a specific and definite course of training in regard to the duties, privileges, and responsibilities of citizenship. The teaching of "glittering generalities" here will not do. It is not enough that our youth shall be taught the beauty of virtue, the graces of manliness and purity and uprightness of character, they must also be taught the necessity of exemplifying these virtues and graces in the practical details of their every-day lives; must be taught to see the vital connection which exists between these virtues and graces in the individual life and the life of a sound, healthy, and well ordered society, community, or State.—*Christian at Work*.

†††

The truth is, it depends upon the man much more than the school in which he is educated. What is in the boy will come out. No mistake about how. A college education may encourage this coming out, or it may repress it. This depends upon the adaptation of college work to the needs of the young man. A liberal education gives individual development, inspiration, and exaltation. It can never be claimed that the knowledge of Latin would fit any young man to superintend a cotton mill or a knowledge of Greek prepare him for superintending steel-works; but yet it must be confessed that the discipline of mind that is derived from the proper study of either Latin or Greek will prepare any young man to do a good amount of independent thinking, and this, after all, is what is needed in the struggle for existence.—*School Journal*.

†††

There seems to be consolation for Americans whatever may be the outcome of the Behring Sea difficulties. The seals feed on fish, and an eminent authority gives it as his opinion that, if the fur-seal should become extinct, the salmon, cod, and herring fisheries would so greatly increase in value as to compensate for loss of the seal trade. Since Alaska came into possession of the United States—according to the report just made by the special agent of the census—the value of seal skins shipped from that country and sold in the London markets has been nearly \$33,000,000, and of other furs about \$14,000,000. From 1884 to 1890 the salmon fisheries yielded \$7,500,000, while the cod taken since 1868 are estimated at \$3,000,000. Altogether the purchase of Alaska, for which Secretary Seward endured a great deal of ridicule, has proved a very profitable bargain on the part of the United States.

A Hundred Years Ago and Now.

A hundred years ago the Christian Churches were asleep. Now, the foreign missionary duty, having been used by God to awake them all, without exception, has become the stimulus and the measure of their spiritual life, their ecclesiastical activity, their scriptural purity, their extension even within Christendom itself. The story of Carey's early experience in the "Periodical Accounts," though at first more like that of defeat than of victory, roused the Churches to home as well as foreign missions. Holland, Germany, America caught the holy enthusiasm, which in 1813 compelled Parliament to force the East India Company to admit chaplains at least, and in 1833 removed almost the last traces of intolerance.

A hundred years ago the professedly Christian governments and men of the world withstood missions, and the rest of the non-Christian world not under their influence was closed. Now only Tibet and portions of Mohammedan Turkey and Turkistan are sealed, while their fate is doomed. Every Christian power, even Russia, allows the Bible free course; and except Russia, practices toleration. The government of India, which persecuted missionaries, in 1872 eulogized their action in the annual report to Parliament. The Governor-general, who up to John Lawrence's time in 1864 himself held aloof and kept all officials from countenancing missions, has just publicly urged the establishment of more Christian colleges. Morality and loyalty are recognized as the fruit of the Christian teaching alone.

A hundred years ago literature made missions their butt, or abstained from in any form recognizing and encouraging Christian extension. Now the Sydney Smith school of scoffers are ashamed. Since Livingstone was buried in Westminster Abbey, at least the press in all its better forms has recognized foreign missions as the salt of our extending civilization in the dark place of the earth, as the pioneer of commercial and scientific advance, as essential to the permanent and elevating self-government which is the ideal of the English-speaking peoples, even for the subject races temporarily intrusted to them.

A hundred years ago the human race numbered 731,000,000, of whom only 174,000,000 were Christians of any type, and only 44,000,000 were of the Reformed Churches. Now the race is double that, and the Christians number 450,000,000, of whom 165,000,000 are Reformed. Analysis, by statistical experts like Dr. Giffen, shows that the Christians and the dark races intrusted to their influence by God are increasing at a rate far before the growth of those outside this influence, many of whom have died and are dy-

ing out. Aided by the splendid advance of colonization and Christian civilization in all its forms, the Churches are now, since 1858, doing far more than keep pace with the growth of the human race. The 420,000,000 of Europe—only 145,000,000 in 1788—have dominion over the earth, and in another century they will be 1,000,000,000. At the crown of these, in power, in God-given expansion, in Christian influence, are the English-speaking people; they numbered only 22,000,000 a century ago, now we are 115,000,000, and are growing at the rate of a million a year.

A hundred years ago English-speaking Christendom had not one foreign missionary organization, save that of Cromwell and that of Boyle to the Red Indians and Negroes, and these were suspended. Now, inside and outside of the Churches, there are 150 separate organizations which raise two and a quarter millions sterling a year for foreign mission.

A hundred years ago educated and trained Christian men and women could not be induced to become foreign missionaries. Till 1813 the only missionaries were, in origin and outside training, peasants and artisans, chiefly from Germany, paid by English money. Now, while members of this class, on whom the Spirit of God rests, are welcomed and find places, the Church sends its best to be the forlorn hope and vanguard of the Christian host, and receives back those who do not early fall in the field to be new sources of stimulus and inspiration. The army of missionary officers from Christendom is 7,000 strong, of whom nearly a third are women; the rank and file of native missionary workers, to whom we look for the apostles and bishops of self-supporting Churches, is 35,000, of whom 3,000 are ordained. Yet, only seventy-five years ago, Henry Martyn, having made one Moslem convert in his brief but bright career, declared the conversion of a Hindoo to be a miracle as stupendous as the raising of the dead.

A hundred years ago in all the non-Christian world of 557,000,000 there were not 300 Evangelical converts. Now the native Christian community is reckoned at 3,000,000 won from the 1,000,000,000. In Brahmanized India alone, since Henry Martyn's despairing cry, and since the more absolute skepticism of the Abbe Dubois, the native Christians increase at the rate of at least 18 per cent., each decade, as against the normal non-Christian rate of 6½ per cent., and there are 2,000,000 of Christians of all sects. The census in 1891 of India and the whole British Empire will reveal startling progress in the current decade, just in time for the Missionary Centenary of Fact in October, 1892—*George Smith, in Missionary Conference.*

A Woman's View of The Woman Question.

I recognize that as a large and important department of the work of the world is intrusted by God to women, and men cannot do it, so a large and important department of the work of the world is intrusted by God to men, and women cannot do it. Herein is no superior or inferior, but divine adaptation of means to end. If women undertake to bear the whole burden they must fail. If, true to the teachings of Christ, they seek perfect womanly development and influence, they must succeed. I believe that in his heart every good man wishes that women would content themselves with being women, and keeping alive in the world the sweetness, gentleness, and beauty, the ripe Christian culture, the diligence in duty, which are to him the poetry of life, the pure wine inspiring in him all courtesy and provident care and chivalrous homage. Solomon, Homer, Dante, Spenser, Shakespeare, Browning, have painted woman as man loves her, have grained us the gift of "seeing ourselves as others see us." They are old-fashioned master-pieces. The free-hand drawing of the present, with notoriety-loving, office-seeking women for models, would hardly equal them. Yet the ideal woman of the world's seers still lives in thousands of homes and works in numberless enterprises for the world's uplifting. The old-fashioned domestic virtues, the old-fashioned modesty, the old-fashioned fruits of the Holy Spirit are still with added intellectual vigor, enshrined in her. God grant we may never outgrow such an ideal!—*Ellen Soule in New York Christian Advocate.*

Total Depravity.

The other day a friend gave us what was strongest evidence of human depravity. It was the fact that every one was disposed to laugh when another fell. This, he said, was a natural disposition and universal. Children, however young, would laugh if another child fell, and so on to the oldest. This was depravity. It is a strange, sad disposition. But the saddest thing of all is that men and women who claim to have been regenerated, and even ministers of the gospel in high places, are disposed to rejoice if another fails or falls. A brother preacher has an important Church or some post trust, and he is watched with a jealous eye, and if there are any mistakes or signs of failure there are evidences of secret, if not open, gratification. We can conceive of no deeper depravity, and nothing is more contemptible. The disposition is a shame to the name of Christianity, and is foreign to the hope of heaven. If there is a preacher anywhere who has any of this spirit in him, he ought to quit preaching long enough to get at least a little religion.—*Wesleyan Christian Advocate.*

EDUCATIONAL.

Can I Do It?

Perchance some young man who reads this may be asking himself this very question with reference to getting an education. Any young man with grit, perseverance, and an average brain can, if he will, get a good college education. Read below "The Possibility of a College Education."

The Possibility of a College Education.

About one-third of all the boys in American colleges are paying all or a part of their expenses by their own labor. One can earn money before coming to college, and save money for the coming. One can earn money in college in various ways. One can use his summer vacation in making large addition to his narrow income. Colleges themselves are not accustomed to let able boys go away for a lack of money; from funds given by graduates or trustees, aid may be drawn. The cost, too, of a college education may be made much less than is usually believed. In not a few institutions two hundred dollars will meet the charges of each year. Economy is necessary, but economy, if it be not too strict, is best for the student; and economy, even if it be strict, is better than the lack of an education.—*Golden Rule*.

Girls' Schools.

Here are some facts in regard to girls' colleges which we clip from an exchange: One hundred years ago girls were not allowed to attend any of the public schools of the country. When the first high school for girls was opened in Boston, in 1825, there was such an outcry against the innovation, and so many girls applied for admission, that after a year or so the scheme was abandoned, and was not attempted until 1853. In 1774 the first academy for women was opened by Moravians in Pennsylvania; in 1789 the first seminary for women in New England was inaugurated in New Bedford, Massachusetts, and Mary Lyon, in 1836, founded a college for women in that State on the broadest basis ever before attempted. Oberlin College was opened on the co-educational plan in 1833, and Antioch College in 1852. But these were innovations which met with much discussion and opposition, even among women themselves.

Educate Yourself.

Young brother, sister, why don't you educate yourself? Can't do it? Too busy with the exactions of life? No time? Let us

see. There are twenty-four hours in a day. Seven hours for sleep; nothing short. Three hours for toilet, and meals; enough. Nine hours for business or labor; he who takes more is shortening his life in order to live; foolishness. Two hours for trifles and receiving company. We present simply the daily average. Then have three hours to spare. What will you do with the three hours? Where is your manhood, womanhood, conscience sense of responsibility to the world and God, your common sense? Now, then, begin where you left off when you entered upon practical life; reading, spelling, writing, elementary studies. Spend one hour a day in bringing them up to higher branches. If there already, go on with some branch of science. Then one hour generally reading, and one hour with the Bible and God. This is entirely feasible. Do it; and be somebody.—*Exchange*.

Why Some Teachers Fail.

They are too lazy.
They have no eyes to order.
They are easily discouraged.
They do not try to improve.
They fail to know what the world is doing.
They have too much outside business.
They talk politics too much.
They fail to have new ideas.
They are not polite enough.
They think most things take too much trouble.
They read no educational papers or books.
They are trying to go into something else.
They follow the same method in each class.
They keep away from their pupils.
They attend no teachers' meetings.
They complain too much.
They do not study their lessons.
They fail to practice what the educational papers tell them.
They do not determine to be the best teachers in the place.

They do not seek information by studying the methods of the best teachers.—*Southwestern Journal*.

The Voice of the Press.

Ram's Horn: There are people who love God with all their hearts who are afraid to trust him with a dollar of their money.

Zion's Herald: Let those groping in the twilight of doubt remember that "in every stroke for right, there is a ray of light." Do what is right, and a fuller knowledge of right will come.

Pacific Methodist Advocate: The "week of self-denial" prescribed by General Booth for the Salvation Army has produced \$150,000. An English religious paper proposes a

year of self-denial for smokers, the money saved to be given to the church for the poor and sick. What a fund that would make!

Florida Advocate: A baptism of fire is what we should pray for and work for. Instead of discussing the deplorable evils of the times, the early disciples went into an upper room and prayed for 10 days. They went to God, Himself; and they got the remedy for the times when the baptism of fire came upon them; and that is what we need now—all of us.

Zion's Herald: Somewhere we have read of a lock constructed of rings, which were severally inscribed with certain letters which could be turned round until the letters formed the name "Jesus." It was only when the rings were disposed in this manner that the lock could be opened. This fact is forcibly suggestive of many spiritual parallels. The knowledge of God, of man, of the results of right and wrong methods of life and of future destiny, with many important collateral questions are locked from human ken, and "Jesus" is the only key that will throw back the bolts.

Pittsburg Christian Advocate: The Chicago Tribune is authority for the statement that in that city there are 2,000 inhabitants to each drug-store, 900 to each cigar-store, 770 to each meat market, 700 to each doctor, 450 to each lawyer, 379 to each grocery, 217 to each saloon. That shows where the people's money goes—the most of it. It goes in the direction which produces misery and crime. It goes for that which is not bread, and for that which satisfies not. And yet people complain of poverty and hard times! Save for them the money that is far worse than wasted, and they would have comfort and plenty.

London Christian Globe: The churches have many times been reproached for their tardiness in dealing with questions of social reform. It has been urged that not until an evil was attacked and exposed by independent reformers did the churches arouse themselves and add their voice to the general cry. Often, it must be admitted, the reproach has been made not without reason. It is pleasant therefore to contemplate the history of temperance reform. The story is one long record of work performed by the different religious bodies in this country. The members of the churches were the first to realize how great is the curse of drink in England, and were the first to put their shoulders to the wheel in the great task of rolling back the danger which threatened to overwhelm the whole country in darkness. To how great an extent they have succeeded we all know, and

vast as is the work which still remains to be done, no one will deny that the achievements of the churches in temperance work are such as do credit to the religious activity of these later years.

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Christian Union: Some months ago we called attention to German Sunday legislation in the interest of working men, showing how it had been secured, in part, at least, by the demands of the workmen themselves. It is interesting to record the beginning of a similar movement in France, which, taken together with recent Spanish action in the same line, shows the growing solidity of European laboring men in their efforts to recover the right to a day of rest. In the midst of the various demands made by striking workmen in Paris of late, great prominence is given to the desire for Sunday rest. The labor unions put this in a conspicuous place on their programs. Some of them go no further for the present than to demand the closing of shops and stores at mid-day on Sunday, but many call for the entire day.

Much interest has been aroused in particular by the attempt of the street-cleaners in Paris to secure a weekly rest day. As an organization, they addressed a petition to the Municipal Council praying for the observance of Sunday in their department, and that body by a vote of 44 to 3 decided to grant the request. This action was taken last December, but, unfortunately, has never been made effective, for lack of funds. That is to say, the council estimated that the cessation of work on Sunday would involve an extra outlay of \$22,000, and this the council had no authority to authorize. Still the incident is worthy of note as indicating both the sentiments of French workmen and the disposition of the authorities to further them.

Lost Opportunities.

Every one of us in looking back over our lives finds much to regret in the remembrance of opportunities we lost—opportunities in which we might have done something to comfort and help some one. The duty of the moment, although it was made plain to us, we put off, for some trivial reason, and the opportunity was lost forever, or embraced too late to accomplish all the good hoped for. The cheering word was not spoken when it was needed, the visit of sympathy was not made when it would have been a blessing to a burdened heart, nor did the stranger learn by the kind invitation to come again that he was a welcome guest in the pew.

The results of these omissions of duty are sometimes pitiful and disastrous. We sometimes learn the sequels of our lost opportunities in such a way that we cannot forget them. Dr. Todd, in his "Pastoral Relation," tells how he met a little boy

who looked very wistfully up into his face, as if he wished to say something. There was a troubled expression on the ragged child's face, as if he longed for help from a stronger soul than his. But Dr. Todd's attention was called away, and he did not stop to speak to the waif. A few days afterward he was told of a boy who was drowned the night before. When he was called to house of the mourning, and looked upon the face of the dead, he immediately recognized the face of that very boy.

"That face," said he, "will haunt me as long as I live."

Books could be made of such incidents, regarding lost opportunities to do good. Do good as ye have opportunity, is the command given us to live by. I hope, my dear young readers, that you will make this one of the golden texts of your daily living.

Among the opportunities for young people to do good, and one which by reason of their youth they are more likely to lose sight of, is that of caring for the dear old folk within the circle of your acquaintances. You do not know how their hearts rejoice when young folk, who have so many other things of interest to fill up their time, take the trouble to turn aside to visit them, thereby showing a kindly interest in those who have been doing the work that the new generation is taking up for them.

"They like to have the efforts they made when they were young and strong appreciated by the new workers. They do not wish to feel that they are laid aside, and are of no more consequence in the world. Nobody knows how much good that young girl does me, when she comes into my room of an afternoon," said an old lady, not long since. "It is such an inspiration to have a young person come in with so much brightness and enthusiasm. Strange that she should show such interest in a poor old lady like me."

The dear mother, before she went to our Father's house, penned these words on the fly-leaf of her little book of "Daily Readings," and after she had gone the children found them: "Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. Let us learn to anoint our friends beforehand for their burial."

"Be Strong and of Good Courage."

God's people should never be dismayed. No matter how great our difficulty, God's grace is sufficient for us. The Jordan at flood-height seemed an impassable barrier;

but the assurance was: "Within three days ye shall pass over." They were not told how, but only to get ready. We are sometimes troubled because the work of saving the world is so great; but our work is only that we are able to do. When it comes to the impossible, God will show that all things are possible to him.

People are usually more interested in their own families and their own success than in those of others. The Reubenites and Gadites might have said: "We are all fixed. Here on the east side of the River is our share of the land. Let the other tribes go over and possess their portions. But Joshua said No. "Ye shall pass over before your brethren," "and help them until the Lord hath given your brethren rest as he hath given you rest."

One whose children and brothers and sisters are all converted may feel that his work is done, and have little zeal for the prayer-meeting and Sabbath school. But no; God's message says: "You have attained your desire. Go on until the children of your neighbors and all their loved ones are also safe in the fold." It sometimes happens that one child in a Christian family holds out against the gospel for many years, and that the solicitude of parents and brothers and sisters increases with every year. Some one has suggested that this may be part of God's plan for keeping them interested in the work. It is a common but sad mistake for those who have their heart's desire to sit down while the children from other homes are astray. Should they not rather go, as did the Reubenites and Gadites, before their brethren? Our hope for our own loved ones and for those of other households is in the same earnest effort. Again, if God has blessed us, should we not be all the more anxious to bless others? Nothing can resist the courage of faith. So long as the Christian is "strong and of good courage" he is safe. When he believes himself invincible, he is invincible. The words, "Be strong and of good courage," by their derivation suggest two ideas—strength of arm to fight and strength of limbs to stand against assault. The best qualities of a soldier are not seen in a charge, but in repelling a charge, or maintaining a line against the dropping of balls which thin the ranks. The best quality of faith is not seen in the enthusiasm of a revival, but in the work which goes on, rain or shine, and year after year.—*Herald and Presbyter.*

From President Weston.

DEAR BRO. BARRETT:—The CHRISTIAN SUN comes to us with its weekly welcome greetings. We are glad to hear through it of the prosperity of the churches and the cause in the Southern portion of our Zion. Thank God, it is all ours now from the Bay of

Fundy to the Pacific ocean and from Manitoba and Hudson's Bay to Mexico and the Atlantic. May the breadth and intensity of our spirit correspond to the extent of our boundaries.

We all rejoice that a kind Father brings you back from your illness to your office and work again. Spare yourself; and may God spare you! We regret to hear of the illness of Bro Hurley. We shared a hospitable home with him at the Marion Convention, and learned to love him for his Christian qualities and to respect him as a faithful, unselfish, earnest and effective Christian worker. I am sure he is needed in his church and among the churches in Virginia and North Carolina but I am sure to, that if he could return and follow up the work he so well began in Alabama last fall, it would be the means of untold good to the cause. Whenever God may appoint his field, we pray that he may have health, strength, and the divine blessing on his work.

I send you a copy of our Prospectus for the Christian Biblical Institute for the next year. You will see that we are to have Rev. S. Q. Helfenstein of North Greece, N. J., one of our most scholarly, earnest and progressive men, a son-in-law of Dr. Craig, as the successor of Prof. Morrill, who goes to Starkey. We have also otherwise arranged for the enlargement of our corps of instructors, and of our field of study in the institute. Our aim is to do better and better in our work, as far as means will allow. Our terms place our advantages within the reach of all. We should be happy to welcome our brethren from the South, our School was projected by the whole denomination, and exists for the whole denomination, and for the cause of our one Great Master.

J. B. WESTON.

Christian Biblical Institute, Stanfordville, N. Y. August 22, 1891.

—♦— Eternal Things.

We are constantly liable to mistakes in regard to the important things of this life. So firmly and closely do the things of sense press themselves upon us that we are ever in danger of allowing the outward world too large a place in our thoughts and affections. How often do we forget the things that abide, and pursue with our whole energy some bubble that bursts at our touch! It is good frequently to remind ourselves that the summit of life is not houses and lands, nor worldly fame. Wealth has its uses, but he who pursues it for its own sake spends his days in achieving an unsatisfactory good. There is a coarse idea among some people that to obtain wealth to a comparative degree of independence is the very fullness and sweetness of life. I say a "coarse idea," for it gains no currency among those judicious, fine-souled men and women who have deeply pondered the problem of being.

Place alongside the great money king, Jay

Gould, the name of Henry Ward Beecher, and you have a comparison of the lives of those who live for the word and those who live for the eternities. The bid of Jay Gould may shake the money market of both hemispheres, and his manipulations in Wall Street effect every bank and corporation in the land; but no act, no word of his enters into the sources of life, into the depths of being. His name lives because of his possessions. Strip him of his bonds and deeds and stocks, and he is poor indeed. Not so with Beecher, the matchless orator, the apostle of the kingdom of God! His words, hot with the earnestness of a passionate soul, smote the hearts and consciences of men, and awakened a hunger and thirst for the Invisible. He did not deal with stocks and bonds and per cents.; he dealt with justice, mercy, faith, love, humility, the graces of the soul. And, though dead, his name sheds forth a radiance as of a star of the first magnitude, and will illuminate the moral heavens long after the heirs of Gould have squandered his vast estate. We are constantly beset with the temptation to abandon the culture of the mind and soul for the sake of worldly gain. But, in the day of temptation, remember that "the kingdom of God is within you," and that every energy put forth for its development is not for days and months, but for the endless ages. Only he lives truly who lives from within—whose "mind to him a kingdom is." There is happiness in the world, we do not deny; but the Mount of Joy is reached only by those who have learned to live in the holy calm of daily companionship with the risen Lord. Oh, what depth of joy there is in withdrawing from the world of sense into the soul with the indwelling Christ! It does not lend itself to the likeness of any worldly joy. It writes upon its face a certain resignation and lingering sadness which tells the beholder that the soul has been made white because of its cleansing in the fountain of sorrow. —*Rev. J. F. Ullery in Herald of Gospel Liberty.*

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The Rev. J. A. Speight, formerly on the staff of the *Biblical Recorder* of this city is now editor-in-chief of the *Asheville Baptist* and he seems to be doing a good work. The paper is steadily improving under his management, and he is doubtless looking toward more decided improvements in the near future. We wish him much success.

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The Richmond *Christian Advocate* of which the witty Lafferty is editor, is soon to introduce an innovation in religious journalism—the giving of lessons in "short-hand" as an inducement to subscribe to that excellent paper. We hope it will add largely to Bro-Lafferty's subscription list and to the usefulness of the *Advocate*.

Flashes of Light.

Two ways of dealing with sorrow: Brutalize yourself and sink below it on the animal plane, or Christianize yourself and raise above it on the spiritual plane.

A third-rate infidel went to a little town and unsettled the faith of a few weaklings. The bitter contentions of professed Christians belonging to the same Church in the same town unsettled the faith of many more.

O ye learned men in the pulpit, read the ninth verse of the fourteen chapter of First Corinthians, and stop speaking into the air. Speak to the hungry souls that perish for the bread of life. Read that whole chapter.

"He that speaketh in an unknown tongue edifieth himself"—is saying of St. Paul, which might not uncharitably yet ironically be applied to the pedants in the pulpit who with shallow hearers build up reputations for deep learning by a show of great erudition.

There were two reasons given by Paul for tarrying at Ephesus until Pentecost: First, that a great door and effectual was opened to him; second, that there were many adversaries. This passage chrystallizes the character and epitomizes the life of the hero among heroes, and this saintliest of saints.

The missionary and anti-missionary Baptists were about equal in many parts of the South fifty years ago, and ran side by side like two railway trains on parallel tracks. Now the latter has dwindled down to a battered caboose, the other is lengthening with every rolling decade. Moral: The Church that will not the help to save the world is self-destroying.

What a blessed truth the parable of the prodigal son contains! The Father is always waiting to receive and pardon the repenting and returning sinner. This is the heart's-core of the gospel. The preacher who realizes it will be able to sound the heavenly invitation with a force and energy that cannot fail to make an impression.

An English Wesleyan says much in a few words on a great question: "If we regard God as a great King, the act of grace is pardon; regarding him as the Supreme Creditor, the same act of grace is a full acquittance; regarding him as a righteous Judge, it is justification or acquittal from liability to wrath, freedom from the curse of the law, the reckoning to our account the merit and righteousness of Another." These different views are not exclusive of each other, and herein is a hint to young theologians and others.—*Nashville Christian Advocate:*

THE PASTORS' PAGE.

"Plan your work, and work your plan."

From Bro. Klapp.

Our meeting at New Elam was, as we believe, very good; more than 20 professions, 6 addition. Some of the brethren said more would join. Bro. C. C. Peel was with me and preached excellent sermons and worked well, and he made for himself many warm friends. And I wish to say, just here that none of our pastors will make a mistake in securing the help of Bro. Peel in protracted meeting work. May God bless him abundantly.

Yours affectionately in Christ.

P. T. KLAPP.

My Meeting.

We had at Old Cypress Chapel fifty some conversions, thirty-eight united with the church. Rev. J. T. Kitchen helped us. God bless this dear brother. Damascus, we had forty-nine conversion, twenty-two united with the church, Rev. C. J. Jones, Jr., helped us, God bless Bro. Jones. Oakland, we have had a glorious meeting. The church has been greatly revived and thirty united with the church, some of them among the very best people in the community. We had about fifty conversions. God bless Bro. Newman and Bro. Wicker. They did good work for the Master. We were sorry that Bro. Clements could not be with us.

H. H. B.

Isle of Wight C. H., Va.

EDITOR SUN:—Our little band of Christians at Isle of Wight C. H., was given the privilege of selling on the day the county Sunday School Convention met, and we made a nice sum of money. Then the county Farmer's Alliance met there since and we again added to our treasury. Sept. 1, we are to lay the corner stone of our new house of worship and we hope to do as well that day, as we have done before. Dr. Jones will do the talking for us. The Masons are expected to turn out. We hope to have our church so near done as to be able to hold our protracted meeting in it in September. We return thanks to all in and out of the church for their help. They have done good service.

J. C. THOMAS.

Raynor, Va.

From M. L. Hurley.

DEAR SUN:—I am still at Buffalo Lithia Springs, Mecklenburg county, Va. I think I am receiving some benefit from the water though not very perceptible. It will take time, perseverance and patience to accomplish much in my case, but still I am hopeful. There are a great many here seeking relief from the common ills of life to which humanity is heir. Some have been wonderfully relieved while others have gone away disappointed perhaps forever. Some have not given the water a fair trial and then pass upon it an unfavorable opinion, really when the fault was in themselves. While others suffering from the very same trouble with prudence have been relieved. Then again it cannot cure everything, yet it is

wonderful water and a great blessing to humanity. Last Sunday we were favored with two fine sermons from Dr. Watkins, pastor of the First Presbyterian church of your city. The service at Holy Neck next first Sunday will be conducted by Brethren W. H. Norfleet and B. D. Jones. Bro. Jones will read a sermon. The Missionary Society will meet the same day at 2 o'clock. Let every member attend.

M. L. HURLEY.

Items From Michigan.

Rev. C. J. Deyo, of Oxford, Mich., is spending a few weeks at Petoskey, for the benefit of his health. He is afflicted with hay fever.

Bro. E. Mudge is prospering in his work at Durand and hopes, during the coming year, to get our cause firmly established there. It is a place of considerable importance—being a railroad centre and a growing town.

Sister Flora Thomson is meeting with excellent success as pastor of the churches at Middleton and Perrinton. She has received several members recently.

The churches at Maple Rapids and Eureka are well pleased with their new pastor, Bro. P. L. Reker, from Indiana. Those churches are strong and are increasing under his labors.

The writer is still preaching nearly every Sunday, though retired from pastoral work. He preaches at times in all the Protestant churches in this village—five in number, representing as many denominations. Preached last Sunday at a Union service. Next Sunday is to supply the Baptist pulpit.

D. E. MILLARD.

Portland, Mich., August 26th, 1891.

News From the Field.

BRO. BARRETT:—My meetings have all closed with some good accomplished at each church. Rev. R. P. King, a Friend, (or Quaker) aided me at Concord.

Bro. King did good work and won for himself the sympathy and good will of the people.

Revs. P. H. Fleming and J. L. Foster aided me at Union church, Alamance Co. These Bros. did all the preaching after Sunday. Rev. M. L. Hines was with me and preached in the afternoon on Sunday. Bros. Foster and Fleming did good, faithful work in winning souls for the master. There were fifteen conversions and eight accessions to the church.

I was aided at Ebenezer church by Rev. P. H. Fleming. Bro. Fleming came on Monday and did all the preaching until he left. Rev. Mr. Ellen of the Baptist church preached Friday afternoon as Bro. Fleming left. Bro. Fleming preached some very able sermons, that fastened themselves on the minds of the people. Bro. Fleming will long be remembered by the people of Ebenezer in love.

There were eight conversions. When Bro. Fleming, and I left; the church decided to carry the meeting on a few days longer, this meeting is carried on as a prayer meeting by the members of Ebenezer and other churches.

Yours in Christ,

THOMAS W. STROWD.

Aug. 26, 1891

From Berea, Norfolk County, Va.

DEAR SUN:—After a long absence caused

by sickness we again had the pleasure (on the 4th. Sunday ult.) of communing with and shaking the hand of your worthy editor and our much esteemed pastor. On Saturday we held our third quarterly meeting for this year, which was conducted by Rev. N. G. Newman. Business was transacted in a very pleasant and brotherly way. On the Sunday mentioned above a series of meetings were begun at this place and continued through the following week. We had a very few conversions and one accession. It seems the church was destitute of that degree of spirituality which compels sinners to come in, yet we were much revived and feel encouraged to press on to the mark of the high calling as it is in Christ Jesus. Rev. P. T. Klapp did most of the preaching on the occasion. His sermons were uttered with much feeling and with great power. He was considered by many to be the most able reasoner they ever heard. We were reluctant to see him leave, may the Lord ever be with him. The 12th inst. we had a picnic which seemed to be enjoyed by all. We had several speeches by the little ones of the Sabbath School and other, among whom was Rev. N. G. Newman. Brother Newman's address was very appropriate and full of excellent thoughts,—have forgotten the subject, but the Sabbath School was his principal theme. Bro. Newman has preached for us to good acceptance and has greatly endeared himself to our people. May the Everlasting Arms be around him in his youthful days and all through life protecting, preserving and keeping him from the wiles of the wicked one.

Faternally,

M. W. HOLLOWELL.

Great Bridge, Aug. 26, 1891.

Windsor, Va., Letter.

The second Sunday in August a protracted meeting was commenced at Liberty Spring; it continued until the following Friday—closing with good results. About sixty souls were converted, and thirty-one joined the church. Rev. H. H. Butler was with me three days, and preached very acceptable sermons. This was one of the best meetings the church has held for a long time. The church was greatly revived, and some strength added to its members. We praise God for His reviving and converting power. Many felt at the close of that meeting like saying, "Bless the Lord, O my soul." The 20th of August a corner stone was laid at Enre church, Gates Co., N. C. The work was conducted by the Gatesville Masonic Lodge, No. 126. And it was completed in a most imposing way. The families of Mr. Henry Eure and Mr. Nat Eure, with several others, took a most active part in the work. They deserve special mention on account of the great provisions they made for the occasion. Mr. Nat Eure the mover of the plans for the day did his part nobly. May he be spared long to be a blessing to the church and community. Dr. C. J. Jones delivered the Masonic address to about 1200 people. His address was a powerful one and was well received by all. He charmed and thrilled every one by his splendid eloquence. The day was a pleasant one and everything passed off in a satisfactory way. Permit me to mention the names of Sisters Arnetia and Sallie Langston from Holy Neck, who took a most active part in the work of the day. In soliciting funds they did a good thing. The net proceeds of the day amounted to more than \$200.00. This with what the

church raised before will enable them to renovate their house of worship.

Aug. 31, 1891. J. T. KITCHEN.

DEAR SUN:—Please announce that there will be a public meeting of the Ladies' Church Aid Society at Bethlehem, the third Sunday in Sept. at 2 p. m. Dinner will be prepared. Rev. J. W. Holt was the efficient pastor of this church for ten years, and who organized the society is expected to be present to preach for the congregation, and deliver an address before the society.

Bro. Holt was present one day during the revival and greeted his many friends, and preached one of his logical sermons which was much enjoyed.

W. T. HERNDON.

From Rev. H. H. Butler.

DEAR BRO. BARRETT:—I am now in a graceful revival of religion at old Damascus.

Rev. C. J. Jones, Jr., the gifted son of our much beloved Dr. Jones of Norfolk is with us and the Holy Spirit is with us and we trust great good will be accomplished in the name of the Holy Child Jesus. Pray for us.

Last week we were at Old Cypress Chapel in a glorious revival of religion. The Old Church was greatly revived. We all rejoiced together in the hope of the glory of God. I wish you could have been with us. Fifty or more souls were brought to the Lord Jesus Christ and thirty, on Friday afternoon, united with the church, and we trust they are such as will be eternally saved.

Rev. J. T. Kitchen was with us until Thursday afternoon, and won many warm-hearted friends. Bro. K. is a workman indeed and in truth. God bless him and may he live long to work for Jesus and the up building of the Kingdom of our God. Bros. Carr, Skinner, Joel, Brinkley and Prof. J. H. Fennimore were with us and gave us good music. God bless these dear brethren and may they live long to sing forth the praises of their Great Redeemer.

H. H. B.

Oakland.

The revival effort at Oakland last week was one of the most successful in the history of the church. There were between forty and fifty public professions and thirty connected themselves with the church. Several candidates were baptized by effusion around the altar on the evening of the close, the remainder will be baptized by immersion at Whitehead's Pond the third Sunday in Sept. at 9 a. m.

Among the members who came into the church were old and gray-headed men who had striven long and hard to live satisfied out of Christ, but were forced almost upon the grave's brink to acknowledge all their efforts in vain. Blessed testimony! The largest number, however, were that class of which our Saviour said, "Of such is the kingdom of heaven." How important it is to "Remember thy Creator in the days of thy youth" before the mind has become dull, the affections cold, and the will weak and "while the evil days come not nor the years draw nigh when thou shalt say, I have no pleasure in them."

Among those who gave their hearts to God on this memorable occasion were many who have loved ones sleeping in the "silent city of the dead" just in the rear. How sacred and blessed are the influences of the dead!

Around their grave linger the warmest affection and the fondest memories. The heart becomes indissolubly entwined around the place where men have long worshipped their God and buried their dead, and as one by one the loved and dear ones are placed beneath her soil, Oakland becomes a more sacred spot to those who have long worshipped there.

N. G. NEWMAN.

Everetts, Va., Aug. 28, 1891.

Suffolk Letter.

I returned from my vacation, and a pleasant stay of three weeks with my family, last Friday. On Saturday afternoon I went to Holland, a station on the A. & D. R. R., twelve miles from Suffolk, and in company with E. E. Holland, Esq., went to Capt. P. H. Lee's and spent the night. A blazing fire in the old fireplace made the Christian welcome all the warmer in that home where many have enjoyed genuine hospitality. The continued rainy weather had the added condition of sudden coolness, and the prospect for the Sabbath and the dedication of the Christian church at Holland was rather unpromising; but the Sabbath opened and with signs that it would not rain. All day the sun was obscured by the clouds, and fine mist made people more or less uneasy; but notwithstanding this, five or six hundred met on the grounds and as many as could, found their place in the sanctuary. No ministers, except Rev. R. H. Holland, the pastor, and myself were present; though others were expected. Perhaps half of the congregation or more could not find a place in the church, which is a wooden structure, forty by fifty feet, with recess for pulpit, no vestibule, a small tower, and containing an organ. It is painted white with green blinds. The sermon and service of dedication were conducted by me.

The collection was not so large as would have been under more favorable circumstances; but more than a hundred dollars, fifty of which was in cash, was secured. The men were crowded out, and the house was nearly full of ladies, and hence the pocket books were beyond our reach, but we are thankful for what was given.

The dinner was simply immense in proportion, elegantly prepared and served most generously. One gentleman remarked that there were hams enough on the tables to have brought one hundred dollars. But the people enjoyed the ham and cabbage, corn and beans, bread and chicken, tomatoes and pickles, beef and pig, cakes and extras. The tables groaned but the people did it.

Profs. Taylor and Fennimore, with cornet and organ, led the choir in the service of song and the people enjoyed it. When the music of earth and the music of heaven shall meet and all the church of God shall join the chorus up there, then the eternal harmonies, without one discord or critic, will chant the glory of God forever.

The Hymnery will soon be out and then we want our churches to buy them, have their singing schools and learn to sing the songs of Zion. Oh! that the Living Spirit might sweep the cords of our hearts, while our lips tune the notes of praise to Him.

In the afternoon, in the absence of another I preached to the people again and the gospel was pleasant to us all, for it was the gospel of love.

Perhaps fifty persons went out from Suffolk, as some went on private conveyances, some remained over with friends, and yet the

conductor collected thirty tickets on the return trip.

Bro. Holland and his people deserve the congratulations of the friends of the enterprise in their success in moving and reconstructing Hebron, which was almost a dead church, to a place of promise and a chance for doing good among the people. Long live the Christian church at Holland, Va., and by and through it may many souls be won to Jesus.

I understand seventeen students boarded the train here last Monday for Elon College and the number was increased at Franklin and other stations; so that Eastern Va. is well represented in that institution. The interest and prayers of parents and friends follow these young people to College, and every day will record some anxious, sacred thought about them. Life is a plunge into a sea of untried realities, and we need the help of love and religion as we go on and out and down into the mighty waters. Student life has its trials, but it has its rewards for faithful toilers.

W. W. STALEY.

Aug. 31, '91.

NOTE.—About 100 students have already entered Elon and they are going in frequently.—ED. SUN.

Good Society.

The value of good society cannot be too highly estimated, since people instinctively copy the manners of those with whom they associate. Many a youth has been ruined by vicious example, and innocence can not long exist with those who are fond of associating with the evil and profane. Reader, would you be truly wise? Avoid evil companions. Cultivate the acquaintance not of the proud, fashionable, worldly, but of the considerate, the intelligent and the upright.

In nearly every community are persons of virtue, intelligence and culture from whose conversation we can gain information, and who are not unwilling to impart knowledge to those who seek instruction. The society of such is always safe. Evil communications corrupt good manners," while a modest deportment will build up good character and achieve success.

Young friends, if you wish to be wise, be respectful; if you desire elevating enjoyment rather than groveling indulgence, seek the society of the good and covet earnestly the best gifts." Solomon's counsel is both wise and safe: My son if the wicked entice thee, consent thou not."

D. E. MILLARD.

Portland, Mich., Aug. 26, 1891.

"THE CENTURY'S" LIFE OF COLUMBUS.—The Century Magazine will celebrate the 400th anniversary of the discovery of America by publishing a Life of Columbus written especially for that magazine by Emilio Castelar, the famous Spanish orator, statesman, and will be carefully translated. Señor Castelar, whose interest in and admiration for America are well known, has made a careful study of the new historical material bearing upon the subject, and it is said that his papers will be very richly illustrated. Other articles dealing with the discovery of America are in course of preparation for the same magazine.

The Christian Sun.

THURSDAY, SEPTEMBER 3, 1891.

REV. J. PRESSLEY BARRETT, D. D., Editor.

EDITORIAL PARAGRAPHS.

The opening at Elon was splendid. Let us rally around this grand educational center and make it a big success. We can do it, if we will only pull together.

Brethren, let us have the news from the work in your section promptly and frequently, but do not fill up your letters with secular locals. The SUN is a religious news paper—not a secular one.

That is an encouraging word from Bro. Jno. C. Thomas, as to the work at Isle of Wight C. H., Va. We failed to reach the place on the occasion of the laying of the corner stone, but hope Bro. Kitchin will give us a good report.

The church of Christ is largely responsible for the errors and heresies as they stand among the people to-day. This is so only because the church in so many cases has been in active and indifferent to the situation before them.

Bro. L. R. Tickle who lives near Elon College speaks in the highest terms of the work of that institution and of the blessings it is bringing to that community he will spend his money in educating his children. That is a good thing to do and it might be a blessing to many others if they would spend their money in the same good cause.

Honesty—alas what a jewel! How seldom does it appear in the daily conduct of the average man or woman? Men scout the idea of dishonesty; they will make any excuse, where, in fact, no excuse really is, and that is one way of lying—of dealing dishonestly. If a poor person is down sick and you are called on to give aid, but make an excuse to keep from doing your duty, why that is a plain case of lying. If you are requested to contribute to a good cause and you excuse yourself by saying you are not able, when in reality you are, you are only lying before your Judge.

A real, downright stingy member of the church does a great deal of harm. Often he influences not only his own actions and life, but the actions and lives of others. Like the widening circle of the ripple on

the water's surface is the influence of such a man, and almost always on the side of the wrong. Whenever money comes between him and duty, money will get the best of him. We believe it is easier for a covetous man to be kept from doing his duty than any other class of men; for the very suggestion of the loss(?) of a cent will stop his good intentions and Satan is his master at once.

Last week we had something to say of the QUADRENNIAL BOOK for the Christian Church.

We gave the price wrong, as the price has been reduced in cloth binding from \$1.25 to 75cts; in paper binding from 1.00 to 50cts. The book has 252 pages, is 9½ and 6½ inches, and is full of information concerning the CHRISTIANS. We should be glad to know that a copy is in every Christian home. Certainly every pastor and official member ought to have it. We keep our copy on the table by us for frequent reference. It is really the most valuable book of the kind ever published by our people. Address all orders to Rev Geo. E. Merrill, Dayton, Ohio.

Messrs R. H. Woodward & Co., of Baltimore, Md. will publish early this Fall the Life, Wit and Wisdom, of Pastor Chas. H. Spurgeon by the Rev. Rich'd B. Cook, D.D. It will be handsomely printed and bound, having 475 pages with illustrations including portrait of Mr. Spurgeon and pictures of his Orphanage, his birth place, the Pastor's College and the Metropolitan Tabernacle in which Mr. Spurgeon preaches. We understand it will be sold by subscription and at three prices, according to binding, \$2.75; \$2.00 and \$1.50. It will, we doubt not, be a most desirable book for every home, irrespective of denomination.

The Beginning of David's Family Trouble.

The old saying, "To keep the stream pure the fountain head must be kept pure," is as true in morals as in the physical world. If a man's influence is to be pure and good he must keep his heart right—the heart is the moral fountain head, while his influence is the stream flowing therefrom. This thought is applicable to the family relation. If the heads of the family are pure, living right lives, then their children may be expected to go the same way, but if the parents—the fountain head of the family influence and authority—are impure, then impurity must be expected further on in the family stream.

David, Israel's sweet singer and King, illustrates this solemn fact in a very sad but impressive manner—impressive because the consequences were so full of evil. So far as we now recall, David had no serious family troubles up to the year 1037 B. C. It

was in that year in which he sent Uriah to the front of the battle that he might be killed to give him a chance to marry Uriah's wife—Bath-sheba. It was done as he wished and he took Bath-sheba to his bosom, but from that day, David's path was beset with family troubles, as well with a sense of the loss of God's favor.

The first stroke that fell upon him with crushing effect was the death of his illegitimate son by his wife, Bath-sheba. Then came the terrible conduct of Amnon toward his sister, Tamar, in which incest was committed. This so aroused family indignation that Absalom planned the death of Amnon for what he had done in destroying the virtue of his sister Tamar, and Amnon was killed. The bad feeling grew as the days went by, till Absalom conceived the idea of overturning the kingdom of his father David, and becoming king himself. To accomplish this end he worked up a rebellion and puts his father to flight. The kingdom is in confusion, David's friends are divided, some were cheating him and some were cursing him, while a few were true to him. In the midst of all this trouble Absalom dies and David's heart is again in trouble, deep and humiliating. How sad! A son dying in open rebellion against his father, and the father in the bitterness of his soul, cries out in deep lamentation: O my son Absalom! My son, my son, Absalom! would God I had died for thee, O Absalom, my son, my son! Here is the culmination of a harrowing incident in the life of a servant of God. In 1037 B. C. David had a bright and happy home—his wife and children happy, himself being the ruler of a great people—the chosen of God. In 1023 B. C. just 14 years later he looked back upon his family life, through the vista of his daily walk in which were strewn the moral wrecks of a large portion of his own loved family—and all the consequence of his own sin. He dared to throw a moral poison into family fountain head, and behold evidences of it in the life of so many of his children. Father's example of waywardness was followed by his children till ruin and death had driven, forever driven, from their once bright and joyful home, happiness, and the family is now a wreck. What did it? Why David's own conduct, acting like a boomerang, strikes the hand which sent it forth and fells it to the ground—the witness of his folly at home. David was a king, but he could not escape the terrible consequences of his own sin—they must come back, and, coming back they naturally strike the guilty man, and David was that man.

Fathers! Mothers! Will you be warned to-day? Study David's mistake—his sin against God and his home and see for yourselves how a sin in father, or mother, not only crushes them, but reaching out, brings within its fearful grasp your own children

and lays in the dust the brightest hopes and joys of the life that now is and of that which is to come! Beware! A father's downfall, or mother's wreck, sends the terrific shock down the family line, scattering misery and destruction as it goes. David's family trouble began in his own sinful conduct in his own home.

In Virginia.

Leaving Raleigh Friday, Aug. 28, for the dedication of Union, Surry Co., Va., on Sunday Aug. 30, we spent a few hours at Loco, Va., with relatives and then went by way of Petersburg to Waverly, where Rev. M. W. Butler met us and in his home we found a pleasant home for the night. Bro. Butler is one of the busiest of our pastors and is doing a fine work, only he is doing the work of two men. This keeps him under a strain all the time. His health is good, but he is not robust and we advise the churches to get another man to take a part of his work.

Saturday was a rainy day. Sunday was dark and threatening, but Bro. B. and this writer rode over to Union to find a few people assembled, but after consultation, it was decided best to postpone the dedicatory services till another time. Services, however, were held in the morning and afternoon. It was the beginning of a series of meetings. At night Bro. Butler preached in Dendron and we parted with him and in company with Bro. R. T. West and Deacon J. H. Harris we came to spend the night with Bro. West. Here we had a pleasant visit.

On the way we stopped at Spring Hill church and viewed the addition recently made to the house. It is a great improvement. While here we walked through the graveyard, where so many of the friends of my early ministry are sleeping. The very air seemed redolent with memories of their association. How the loved ones leave us here to fill places on the other shore!

Thanks are due to Sister West and Deacon Harris for kind assistance on our subscription list and to Bro. West and Bro. Butler for conveyance. We had a pleasant trip.

PERSONALS.

DOFFLEMYER.—The Rev. W. A. Dofflemyer of Leaksville, Pa., is quite sick again, we are sorry to hear.

BORTHWICK.—The Rev. M. W. Borthwick of Binghamton, N. Y. has greatly improved in health we rejoice to learn.

BUTLER.—Rev. H. H. Butler, Suffolk, Va., has the love of the people among whom he labors. We could not explain this unless it be because he loves the people—and that would be a good explanation.

LEE.—Mr. A. T. Lee of Auguste, Nansemond Co., Va. paid a visit to Elon College last week in charge of a fine group of students for that institution, among them two of his own, Master John and Miss Dorothy.

NEWMAN.—Rev. J. U. Newman, Ph. D. of Elon College has greatly improved in health. He spent sometime at News Ferry drinking the News Ferry lithia water and the effect in his case was fine. We sincerely hope he may become well and strong.

CLEVELAND.—The Rev. A. J. Cleveland of Madison, Kansas, died Aug. 12th, 1891. He was ordained in 1887 and belonged to the Kansas Christian Conference. He has fallen early in his ministerial career, but we trust with him it was from the labors of earth to the rewards of Heaven.

NEWHOUSE.—The Rev. S. S. Newhouse of Piqua, O. has been enjoying the good work of the Spirit in his congregation. He recently baptised eight persons and among them his only son, thirteen years old. We rejoice in the success attending the labors of Bro. N. in the Piqua Mission.

APPLE.—The Rev. Solomon Apple, now far advanced in life, is quite feeble. He has many warm friends who would be delighted to see him well and strong, but declining years are reaching for us all. Bro. Apple has long been a true and tried friend to the Christian Church. Let us all pray that his last days may be happy days in the service of God.

PATTON.—Rev. Jno. W. Patton, Liberty, N. C., is one of the growing young preachers of the North Carolina Conference. He is a student and a good chance for any field in need of a preacher for another year, however, we do not know that he would leave his present field. If you need him you can but write and see if he would.

LONG.—The Rev. W. S. Long, D. D., President of Elon College, is having a beautiful residence built for himself and family on O'Kelly Avenue, near the southeastern corner of the college campus. The location is a beautiful one and near the main building and girls' home, too, thus giving him the opportunity to over-look the the institution in all of its departments with comparative ease.

MORING.—Prof. J. H. Moring of Morrisville, N. C., has recently held two most interesting sessions of singing schools, one at Wake Chapel, the other at Plymouth, both in Wake county. The attendance was large and the singers enthusiastic. One encouraging feature of the schools appeared in the spirituality of the singing. Prof. Moring is a fine teacher. He is now giving

almost his entire time to teaching music. While we would not be selfish, we wish the Christian church would keep him all the time engaged in this good work. It would certainly be a great help to the music in our Sunday schools and churches. He was last week at Spilona in Johnston county.

PHILLIPS.—The Rev. J. T. Phillips of Graysville, Ind., gives in the *Herald of Gospel Liberty* a fearful picture of the situation which has arisen and may further develop in the natural gas region of Indiana. He says: "The recent seismic or earthquake troubles at Evansville, Ind., Sabbath night, July 26th, were of alarming proportions, and of a nature to cause the most serious apprehensions and candid reflections. The immense quantities of natural gas and oil that are daily used in Indiana, must, of course, create a vacuum somewhere in the depths of the earth, and these mundane explosions are seemingly increasing in power and more disastrous trouble may come. Early last summer, on Flat River, a few miles south and west of Greensburg, Ind., one morning about 9 o'clock, all of a sudden, and without warning there came a mighty upheaval from the bowels of the earth, embracing about 40 acres, in the shape of an explosion. Sheets of flames reached skyward 200 or more feet; great trees were uprooted, torn and twisted, and huge rocks came up from the depths. The river lost its flow, and disappeared for three days. A fine, new clay was vomited up by the hidden forces, and a 20-acre cornfield was destroyed and partly burned. A panic afflicted the people locally and thousands came to see the greatest phenomena of the day. This is only a small specimen of what may be the result of tampering with this subtle and peculiar agency. The Evansville trouble came somewhat similarly, only it did not develop to the surface; but it was more powerful in its far-reaching scope of territory. We are no pessimist when we would hint at the thought that likely God has laid up in store, down deep in the vaults of old Mother Earth, the ingredients of carrying out the doctrine of II. Peter 3:10: "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." Three years ago, at the time of the Charleston (S. C.) earthquake, I was preaching at Evansville (a city of 48,000 inhabitants) when the seismic force struck that city; but this last one was immense in comparison with that. Indiana had well be on her guard how she tampers with these bottled-up, powerful agencies. Something must fill in the vacancies occurring by the displacement of so much awful pressure."

CHILDREN'S CORNER.

MY DEAR CHILDREN:—When I read your letters I think of these lines:

"How happy are they
Who their Savior obey!"

And say to myself: "Truly these little writers are obedient to the dear Savior, for every one is so glad and free." My prayer for the BAND is that you may always be "happy in the Lord." How many of you did as Uncle Barry requested and sent your dimes to Margaret? If there are still any dimes or quarters or dollars left that any of you want to help with, send them on for it is not too late yet. Last Sunday night I heard a Japanese lecturer, Rev. Y. Yoshioka. He told us a great deal about the manners and customs of his people. He described their carriages which are two-wheeled carts drawn by men; showed a pair of chop-sticks which they use instead of knives and forks and spoons; he showed us how they read—they always begin at the back of the book and instead of reading across the page as we do they commence at the upper right hand corner and the lines run down; but the funniest of all are their manners; their costume is a long, loose cloak fastened on with a sash around the waist, and wooden shoes or clogs with no upper part except a strip of something starting from the sides of heel then up over the sides of the foot and fastening in the clog again between the great and second toes. The sleeves of the cloak are very loose and the under part of them is used as pockets. I wish I could tell you all about them and their customs. Japan is a heathen country. The Christian Church has some missionaries in that country who are bringing many souls to Christ. They should have your prayers, dear children, that God may ever sustain them and enable them to tell the poor heathen of our blessed Savior and the cross

Cordially yours,
UNCLE TANGLE

HONAKER, Va., Aug. 28, 1911.

DEAR UNCLE BARRY:—Will you let a little girl three years old join the BAND. If so, I would like to be numbered among its members. Enclosed find a dime for initiation fee. I will get mamma to write, occasionally for me—hope to write for the Corner, some day, myself. I saw Aunt Minnie while in Eastern Virginia—would like to have seen you. Hope your health is entirely restored. Much love for yourself, Aunt Minnie and the cousins.

Your little niece,
INEZ KENDRICK.

Little Inez, we do heartily welcome you to the BAND of cousins and hope you will be a faithful worker among them as you grow older.

ELON COLLEGE, N. C., Aug. 13, 1891.

DEAR UNCLE BARRY: I again visit our Corner, telling the many cousins how much I enjoy it. I feel that our Corner grows more interesting every week. I am now at Elon, and ready to begin the year's work. I think we will have a full school this year. I think Aunt Minnie can select a more suitable design for our badge than I can, therefore I say for her to select for us. Elon College will soon open, and I wonder how many have sent in their contributions for the communion set. I sent \$1.50; now if all would help we would soon have enough. With love and best wishes I am—

PATTIE NEWMAN.

Pattie, we suppose that you are now very busy at work in the College, and we hope that you and all in the College may have a pleasant and profitable term.

WINDSOR, Va., Aug. 24, 1891.

DEAR UNCLE BARRY:—It is time for me to write again, so I will do it. The letters are so interesting, the first thing I look for when we get the paper is the Children's Corner. Our Sunday school teacher at Antioch, Miss Mollie Barrett, is a student at Elon College. I hope some day I may go also. I think Margaret Etheredge's plan is a good one. I hope she may meet with fine success. I will answer Nettie Pippen's question: It was Daniel in the lion's den. I will ask a question: Who hid a hundred prophets in a cave? With much love I remain,

NAOMI ELEY.

I wonder, Naomi, if you have done anything to make your hopes come true with regard to the communion set. It certainly would be nice if all the cousins could go to Elon—don't you think so?

MORTON'S STORE, N. C., Aug. 29, 1891.

DEAR UNCLE BARRY:—I will with pleasure write a few lines to the BAND. I am glad to hear that you have improved so much and have come back to our Corner again. Our protracted meeting commenced at Bethlehem the third Sunday in August and continued until Thursday night. Quite a number were converted and joined the church, and I was one of them. I hope you all will pray that I may be faithful. I will answer Nettie May Pippen's question: Daniel was put in the lion's den and came out safe. Enclosed find five cents for the BAND. Love to all.

LEONA KERNODLE.

Leona, it don't seem right, does it, that Uncle Tangle should write when you all want to hear from Uncle Barry? We rejoice with you and pray for you, and may all the cousins do so too. I know you will ever find Jesus a loving friend, only trust him.

Notes Along the Way.

DEAR SUN:—Since last I wrote to you, I have been in two revival meetings and am now on my way to aid Rev. D. A. Barney at Antioch, Rockingham Co., Va. I am at Danville, Va., awaiting the North bound passenger train for Lynchburg, Charlottesville, and thence to Staunton and Linville. The week after the second Sunday, I was with Rev. T. Strowd at Union, Alamance Co., N. C. Here I met Rev. J. Foster of Raleigh. He also aided in the meeting. We had an interesting meeting, fifteen professions, and the church much revived. Bro. Foster is an interesting preacher, and he strikes some telling blows upon those who profess to be Christians, but do no work for the Master.

Bro. Strowd is popular about Union and is doing good work in this section.

My stay at Union was very pleasant. To know the Union people is to love them.

The third Sunday, I filled my appointment at New Providence, Graham, N. C. We are to begin a protracted meeting there in Sept. Dr. C. J. Jones of Norfolk, Va. is expected to be with us there after the third Sunday in Sept., and remain over one Sunday. I will have a week of preparatory service prior to his coming. On the last third Sunday New Providence church gave me a leave of absence for about four weeks, and we will not be there on the 1st. Sunday in Sept. but I have thought best to have the appointment filled and will if I can. On Monday following the third Sunday I left for Morrisville where I was met by Bro. Dilliard and taken out to Ebenezer. This church was organized by our beloved Bro. D. F. Jones, and it will be good news to him to know it is doing well under the charge of Rev. T. W. Strowd. The meeting was good and the interest increasing up to Friday at noon when I had to leave for Lebanon church.

My stay at Ebenezer was pleasant, and we hope much good was done. The church is a live one, and I hope to get to see them again ere long. Friday at half past twelve Bro. Strowd took me on his buggy and we started to Durham. He on his way home, I to my appointment at Lebanon. I reached Durham too late for the L. & D. train, and so the night was spent in Durham. Bro. James McClenan took us to his boarding house and kindly cared for us. Bro. McClenan is one of the good workers in the Durham Christian Church. While in Durham I heard a good word for Bro. Clements and the Durham work. Early Saturday morning I was off for Lebanon. Was met by Bro. W. H. Wells. Saturday was spent in visiting. Sunday I baptized three persons by immersion, preached to a large attentive audience, administered the Lord's Supper, and went with Rev. S. Apple, (uncle Sol as we call him about Lebanon,) to the funeral of Mrs. Miles, which he preached at her home near Milton. It was a pleasure to me to listen at his words of warning and admonition. When I reached Lebanon I learned of sister Lee's death. She was a good woman, and we trust she has gone to be with Jesus. Her husband, Bro. Lee died just about a month before she was called to go.

While I am giving notes along the way, I must not forget to tell you of a scene on a first class car which I happened to see. On board the cars was a theatrical company, as I was informed when I asked a gentleman by my side who a certain group was. Their actions had attracted my attention, and as it had never been my privilege to study such people on the stage, I simply observed as we sped on to ——. A love scene was the first presented, and in it a lady seemed determined to impress upon a coatless man that she liked him. I thought she must be his wife, but soon another individual wearing a dress came up and seemed equally as free and easy, and so I concluded that every one is interested in a lover. That man put on his coat, the curtain fell, and a stranger scene came to view. It is a drinking scene in which a lady took a flask from a valise and poured out a drink that looked like whiskey and snelt the same way. Well, of course she didn't drink! Yes, she did and seemed to like it. All out for ——, and the scene closed.

My notes are long and so I will close.

P. H. FLEMING.

The Co-Education of the Sexes.

This problem seems to be forcing its way to the front and in spite of the fact that it is comparatively a new idea and an idea bitterly opposed by many who are in a condition to shape public sentiment, yet it forces itself upon us and really challenges candid public attention. There are two things about this country which mark its distinction from all other sections; these distinctions are civil and religious liberty and an opportunity for every one to make the best possible use of life. And yet our customs are such and public sentiment has been so shaped that our girls have been neglected if not ignored altogether. The poor girls who have to work for their living are as a general thing expected to perform as much and as good service as that of the boys, and yet who ever thinks of giving to them the same compensation. It is claimed that because of the weakness of their sex that they cannot perform as much service as the males. There was a time when this claim was good, but since the introduction of steam and electricity and the general use of machinery, a woman can compete with man in many spheres of manual labor and she is his equal in mental service, though she may prove her strength in quite a different direction from that of her brother. It may be claimed that our judgment is at fault and that woman has not proved herself equal to man in mental equipment. True, but true only because she has been denied the improved appliances for mental development which have been so generously provided for men. On every mental battle field where woman was allowed to compete she has not only been equal to the demands of the most exacting taskmaster, but she has been a most formidable candidate for the honors of the class room, and proved that if her sex falls behind it is not for the want of brains so much as the want of a helping hand and an opportune moment to prove her self both an help-mate and an equal to man, for in one of the leading colleges of this State there was a young lady who followed the class from home to lecture room and then on from text book to the most exacting examinations till the day of graduation and then was refused both diploma and degree, not upon the ground that she had not earned them, but because she was a woman and Judson College conferred as an act of kindness a degree which another college should have conferred as an act of justice.

In one respect there need not exist any demand for the co-education of our boys and girls and this demand would not and could not exist, but for the fact that very largely our girls are left to provide for themselves or to be provided for by a few large hearted individuals. Excepting Vassar we

have no knowledge of any endowed institution on this continent run for the exclusive benefit of the higher education of girls. On the other hand you cannot go amiss for colleges and universities with the best equipped faculty and endowments which run up to the millions, and then there are State schools with an immense patronage and an annuity from public funds equal to any reasonable endowment, but all these are exclusively for boys. Added to this, which we will call unfriendly discrimination, comes the popular prejudice against admitting girls to these schools, not on the ground that these girls cannot appreciate these benefits or would not be benefited by such facilities or that their presence would demoralize the classes or hinder the progress of the school, but on the contrary they art denied these advantages for higher education purely on the ground that they are girls. Perhaps we would be unjust to close this article without some allusion to the proposed purpose of this State to establish what is termed a training school for girls. Well anything that looks to the help of the girls, we stand ready to commend, but from the appearance of some things the training school looks more like the providing of places for a few men rather than an effort to really benefit the girls of the land. The days has come when this subject should receive at the hands of the public that consideration which it merits. The managers of our universities and colleges should calmly survey this matter and in spite of popular prejudice look at it as patriots and philanthropists, and be ready to give the girls a chance to fit themselves for usefulness in life, for the tendencies of the age are to throw woman upon her own resources for a support — *Nashville Baptist*.

Success.

The world is wild and erratic about some things, but about that commodity which we term success, it is right in its views and legitimate in its demands, for in as much as we have but one life, it becomes every one to make it as much of a success as possible. This is a marvelous age and one of its wonders is the great stress put upon what is termed success. So exacting is public sentiment and eager are men to succeed that many of them have adopted means which are questionable in the extreme, the very thought of which tinges the face with shame. Success like everything of real value is likely to be counterfeited by false and questionable shams. Success under these considerations simply means failure in the greatest degree and no man can really succeed, only as he does on correct principles.

That thing which you call success is the one great problem of life, for everything points to it as the one crowning attainment of man; to do right—to think right and to live righteously before God, and to be actuated by motive so pure as to covet investigation and so transparent as to let men see down in the depths of your plans, and then be willing to face all at the Judgment; are qualities which should enter in to every man's plans for success.

There are times when it is said that men succeed and seemingly they do, and yet success by a wrong principle or by unholy methods is not success, but it is failure of the wretched character. Judas, as some men would term it, succeeded when he sold and betrayed our Savior for thirty pieces of silver. Ananias was a success in keeping back a part of the price of his land. But we ask with all candor where is the man that wishes to succeed along a line where the methods used are so low and base as to develop a remorse so bitter that death is preferable to life, or that the attainment is so offensive to God that He strikes the offender down with the quickness of death, and with a death so appalling as to be a standing warning forever against that which is deceptive to men and absolutely false to God? Every human being should labor to succeed, but should try in the right way, and by proper methods, for anything else is failure simple and absolute — *Asheville Baptist*.

How The Old Woman Kept The Wolf From Her Door.

BY JULIA A. SABINE.

"No, Mrs. Bronson," said Dr. Fleming, "there is really nothing tangible the matter with Louie. She is in a state of nervous tension, but no medicine will reach her case, and unless you take her out of school and give her complete rest there will come a crash."

"But, Dr. Fleming, she has set her heart upon graduating next summer, and I am sure the disappointment will be so great that the crash will come as a result."

"Very likely. That is one of the beauties of our hot-bed system of education. I have half a dozen high school pupils on my hands to-day suffering from overwork and insufficient nourishment. I suppose she doesn't eat enough for a bird."

"No, her appetite is very capricious. In the morning she is in a worry for fear she will be late at school, and scarcely tastes her breakfast. The session begins at half past eight and lasts until half past one, and when she comes home she is too tired to eat."

"Can't she take a lunch to eat at recess?"

"She says it makes her ill to eat in the school-room, and things that have been packed all day in lunch basket do not taste good."

"Can she eat any supper?"

"The headaches come on before that, and she is in too great pain to eat. Besides, there are two afternoons every week when the chemistry class stay for laboratory work, sometimes until five o'clock."

"Well! well! it is a discouraging business, but do not try to keep her upon tonics and stimulants. I will see Louie in a day or two."

The door stood open and the conversation floated out to the waiting room, where a woman was sitting. She was still young, but her face was worn and her dress indicated the necessity for economy. But she was unmistakably a lady.

As Dr. Fleming came out with Mr. Bronson, he said: "I wish some one would open a decent lunch-room near the school. Your turn now, Mrs. Barre."

A little professional conversation passed between them relative to Mrs. Barre's husband, who had been a bookkeeper in a large Boston house, but had fallen in attempting to board a morning train some months before and been seriously hurt.

"It is so hard for him, Dr. Fleming," said

the discouraged wife. "We bought our house on instalments, and if we fail to make our payments we must lose our home. So far we have had a small weekly income from the accident company in which he was insured, and have lived upon that, but the six months are nearly up. Winter is coming on and not a cent coming in. How are we to live? I could not help overhearing what you said to Mrs. Bronson, and I thought that perhaps I could make a little money by sending lunches to the pupils of the high school. I can cook. I cannot sew nor paint nor embroider, but I can make perfect bread and all sorts of nice little things. Don't you believe that the young people would buy of me if I had a table full of sandwiches, cakes, buns and such things ready. And would not girls such as Mrs. Bronson's Louie come in and drink a cup of cocoa or beef tea or even hot milk?"

"Mrs. Barre, you are a genius," shouted the Doctor. "You have hit the nail on the head. Try it, and success be with you."

On the way home Mrs. Barre stopped at a butcher's shop and at a grocery ordered her supplies, which cost her a little more than two dollars. When she reached home she made bread and boiled her mutton plunging it into very hot water, well salted, that all the juices of the meat might be saved. Early in the morning she baked some little cakes, adding a plentiful supply of currents. She boiled one dozen eggs hard, cut them in halves, and, removing the yolks, rubbed them to a smooth paste with a salad dressing. She filled the whites with this preparation, sliced little bits from the ends to enable them to stand firm, and arranged them tastefully on a platter in a bed of crimped tissue paper. Lastly, she made a number of sandwiches with the cold mutton. At half past eleven she was ready for customers, having found time for an interview with the principal of the school in the course of the morning. When Mr. French arose to give the signal for recess, he said: "I am requested to say that Mrs. Barre, who lives just around the corner on Main street, has cake, sandwiches and other refreshments for sale."

Miss Thompson, one of the teachers, went to where Louie Bronson was sitting, pale and languid, leaning on her desk.

"Louie," she said brightly, "I am nearly famished. Won't you come with me to Mrs. Barre's, and see what she has for us to eat?"

"If you wish it," said Louie, "but I cannot eat anything."

They found a swarm of boys before Mrs. Barre's door, all shouting and laughing and eating at once. Mr. Barre, leaning on a crutch, was holding a plate of sandwiches, and Mrs. Barre was just coming out with her platter of stuffed eggs. She drew Miss Thompson and Louie into her parlor, and in a moment Louie found herself eating one of the eggs and actually enjoying it. Presently Mrs. Barre brought in two dainty little china bowls full of hot beef tea, and as Louie tasted it she exclaimed, "Oh, how good this is! I haven't had anything so nice in months!"

It was a very busy half hour, and when the bell rang and they all went away, Mrs. Barre was in such a state of excitement that she hardly knew whether to laugh or cry. Then she counted her money. "Three dollars and five cents," she said, "and I have meat enough for to-morrow left. It is a good beginning."

When Louie Bronson went home she surprised the family by announcing that she was as hungry as a bear. "And it's funny,

too," she added, "for I ate ever so much at recess at Mrs. Barre's."

"Where is that?" asked her mother.

"She lives in that pretty little house on Main street, with the wood-bine running all over the old tree. Her husband has been hurt and can't earn money, so she is going to sell lunches to the scholars."

Later in the day Mrs. Bronson's carriage stopped before Mrs. Barre's door.

"I could not rest without seeing Mrs. Barre," she said. How did you happen to think of this? I hope you will keep it up all winter, and can coax my Louie to eat something every day. Now remember," she added, as she took her leave, "you must ask a good price. We are glad to have a place where the children can get something fit to eat, instead of buying indigestible trash at the bakery, or candy and soda water."

The experiment proved a success. It was hard work, but, as a rule, things went well. The boys were really fond of her and appreciated her good things. Many of them came every day, spending from five to twenty-five cents with her. She added many articles to the few that she began with—buns and hot rolls and butter, sometimes soup and pressed meats, hot cocoa, milk, fruit, different cakes and little appetizing dainties. The boys called her Mamma Barre and vowed there was never such a cook. The girls were less demonstrative, but showed their appreciation in substantial form. The teachers were sure to come for a cup of cocoa or milk.

As the winter came on, and the weather was too cold for the young people to eat in the open air, Mrs. Barre put down a drugget over her dining-room carpet and made a lunch-room of it. She also sent baskets of good things to the school-house for those who did not like to come out. She worked early and late, but she was well and strong and success gave her courage. They seldom took less than ten dollars a day, and often more. When the end of the school term came Mrs. Barre had paid all their bills, kept up the payments on the house, and had a nice little sum in the bank put by for a rainy day. The change in Louie Bronson was wonderful. The girl grew strong and well while taking high rank in her classes.

One evening Mr. and Mrs. Barre sat on their porch in the long June twilight, discussing the events of the past year and planning how to continue the lunches another fall, when Mrs. Bronson came in at the gate. The two women had become quite intimate during these last months, and the friendship seemed likely to endure.

"I am telling my wife that she deserves a rest and change," said Mr. Barre, when the first greetings were over.

"Of course she does," said Mrs. Bronson. "I have come for that purpose to-night. We have taken a house at Nahant for the season, and we are going to take Mrs. Barre with us and keep her as long as we stay. You are to run down for Sundays with Mr. Bronson."

"I do not think I ought to"—began Mrs. Barre, but Mrs. Bronson interrupted her.

"Not a word. We are all set upon it. You have been doing so much for us all the year that you have made us selfish, and we ask for more. Louie's restored health is owing to you, and now we covet the pleasure of your companionship for the summer months. Do not refuse. You must come."

And Mrs. Barre went.—*The Congregationalists.*

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The Transit of Theology.

Perhaps there never was a time when theology passed through so rapid and radical changes as it is now undergoing in the religious thought of the present age. The followers of Calvin are much disturbed over the Westminster confession and the demand for higher criticism of Biblical theology. The Methodist are solving the much disputed right of women in the church. The Baptists are agitating the question of close communion. The United Brethren are testing the right of property because of a division on secret organization. The Disciples are disputing about church music and missionary work. While the German Baptists and other sects divide up into factions upon various minor matters. Only recently a prominent Episcopal divine was suspended for questioning the doctrine of the immaculate conception and the literal resurrection.

Twenty-five years ago seventy-five percent of the ministry, preached the doctrine of literal hellfire and brimstone, but now perhaps less than five per cent believe in the doctrine as then taught. The idea of a personal devil has undergone a radical change in the past few years. The old Apollyon of our childhood with his conventional horns and long tail and forked tongue is no longer mentioned except in some book on demonology. To preach that they now would turn every advocate of the "dehorning craze" after the "Old Boy" for a victim to their new ideas.

In comparing the past with the present we may paraphrase "Brudner Jones" and say "De world do move." The man who goes to bed at night with a code of theological laws fixed in his head and attempts to qualify their genuineness in the morning is the imminent danger of being set down as an old fogey. We are approaching a world's spectacle, but are confident the church will come out of the conflict made better by the revolution. And if our theology should be lessened in quantity, let us hope that it may be better and purer in quality.

W. H. ORR.

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Richmond and Danville Railroad Company.

Condensed Schedule.
In Effect May 31st, 1891.

SOUTH BOUND.		DAILY No. 9.	No. 11.
Lv. Richmond,	a3 00 p m	a2 5 a m	
" Burkeville,	f 11 p m	4 55 a m	
" Keysville,	5 53 p m	5 36 a m	
Ar. Danville,	8 12 p m	8 00 a m	
" Greensboro,	10 20 p m	10 19 a m	
Lv. Goldsboro,	a2 57 p m	f 8 30 p m	
Ar. Raleigh,	4 43 p m	11 50 p m	
Lv. Raleigh,	a6 10 p m	a1 30 a m	
Ar. Durham,	7 30 p m	3 32 a m	
" Greensboro,	10 00 p m	8 00 a m	
Lv. Winston-Salem,	f 8 30 p m	a7 25 a m	
" Greensboro,	a10 30 p m	a10 28 a m	
Ar. Salisbury,	12 26 a m	12 02 p m	
" Statesville,	a 1 52 a m	a1 01 p m	
" Asheville,	6 55 a m	4 53 p m	
" Hot Spring,	8 56 a m	7 00 p m	
Lv. Salisbury,	a12 30 p m	a12 10 a m	
Ar. Charlotte,	2 10 p m	1 35 p m	
" Spartanburg,	5 32 a m	4 43 p m	
" Greenville,	6 47 a m	6 05 p m	
" Atlanta,	1 15 p m	12 30 a m	
Lv. Charlotte,	a2 20 a m	a1 40 p m	
Ar. Columbia,	6 20 a m	5 30 p m	
Ar. Augusta,	10 20 a m	9 10 p m	
NORTH BOUND.		DAILY No. 10.	No. 12
Lv. Augusta,	a7 00 p m	a10 45 a m	
" Columbia,	11 00 p m	2 00 p m	
Ar. Charlotte,	4 00 a m	6 30 p m	
Lv. Atlanta,	a7 00 p m	a8 10 a m	
Ar. Charlotte,	5 10 a m	6 40 p m	
" Salisbury,	6 52 a m	8 35 p m	
Lv. Hot Springs,	a4 48 p m	a12 28 p m	
" Asheville,	6 25 p m	2 15 p m	
" Statesville,	11 02 p m	6 40 p m	
Ar. Salisbury,	12 01 a m	7 34 p m	
Lv. Salisbury,	a7 00 a m	a8 45 p m	
Ar. Greensboro,	8 44 a m	10 30 p m	
" Winston-Salem,	a11 38 a m	f 12 20 a m	
Lv. Greensboro,	a10 30 a m	a12 20 p m	
Ar. Durham,	12 23 p m	4 35 a m	
" Raleigh,	1 29 p m	7 15 a m	
Lv. Raleigh,	a. 34 p m	f 8 45 a m	
Ar. Goldsboro,	3 10 p m	12 20 p m	
Lv. Greensboro,	a8 52 a m	a10 40 p m	
Ar. Danville,	10 40 a m	12 20 a m	
" Keysville,	1 26 p m	4 13 a m	
" Burkeville,	2 11 p m	4 55 a m	
" Richmond,	4 10 p m	7 00 a m	

† Daily except Sunday. a or *Daily.

Between West Point and Richmond.

Leave West Point 7.50 a m daily and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.15 and 10.40 a m. Returning leave Richmond 3.00 p m and 4.45 p m; arrive West Point 5.00 and 6.00 p m.

Richmond and Raleigh via. Keysville.

Leave Richmond 2.00 p m daily; Keysville 6.00 p m; arrive Oxford 8.03 Henderson 9.15 p m. Durham 9.35 p m Raleigh 10.40 p m. Returning leave Raleigh 9.15 a m daily, Durham 9.30 a m Henderson 9.35 a m, 10.55 a m; arrive Keysville 1.05 p m, Richmond 4.10 p m Through co ch

between Richmond and Raleigh

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.50 p m. Leaves Durham 7.1 a m daily except Sunday, arrives Oxford 9.10 a m. Leaves Durham 7.3 p m daily except Sunday at Keysville 1.59 p m Lv Oxford 3.00 a m daily except Sunday; at Durham 5.0 a m

Additional train leaves Oxford daily except Sunday 11.10 a m, arrive Henderson 12.15 p m., returning leave Henderson 2.25 p m. daily except Sunday, arrive Oxford 3.35 p m.

Washington and Southwestern Vestibled Limited operated between Washington and Atlanta daily, leaves Washington 8.40 p.m., Danville 3.45 p.m., Greensboro 5.10 p.m., Salisbury 6.34 p.m., Charlotte 7.55 p.m., arrives Atlanta 2.25 a.m. Returning, leave Atlanta 12.25 p.m., Charlotte 9.20 p.m., Salisbury 10.32 p.m., Greensboro 12.03 p.m., arrives Danville 1.30 a.m., Lynchburg 3.35 a.m., Washington 8.45 a.m.

No. 9, leaving Goldsboro 2.57 p.m. and Raleigh 6.10 p.m. daily, makes connection at Durham with No. 40, leaving at 7.15 p.m. daily, except Sunday for Oxford, and Keysville.

Nos. 9 and 10 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On Trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York, Danville and Augusta and Greensboro, via Asheville, to Knoxville, Tenn.

On 11 and 12 Pullman Buffet Sleeper between Washington and New Orleans, via Montgomery, and between Washington and Birmingham, Ala. Richmond and Danville, Raleigh and Greensboro and between Washington and Augusta, and Pullman Buffet Sleepers between Washington and Hot Springs via Asheville.

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RALEIGH, N. C.

RALEIGH AND GASTON RAILROAD

in effect Sunday, Dec. 1890

TRAINS MOVING NORTH.

34

38

Pass. Pas. and Mail.

Daily. Daily ex. Sund.

Leave Raleigh,	5 00 p m	11 25 a m
Mill Brook,	5 15	11 47
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plains,	7 14	1 9
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p m

TRAINS MOVING SOUTH.

41

45

Pass. and Mail

Pass.

Daily ex. Sun.

Daily.

Leave Weldon,	12 15 p m	6 00 a m
Macon,	1 13	7 06
Warren Plains,	1 20 p m	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

LOUISBURG RAILROAD

Leaves Louisburg at 7.35 a m, 2.00 p.m Arr at Franklinton at 8.10 a.m, 2.35 p.m. Lv. Franklinton at 12.30 p.m, 6.05 p.m. Arr. at Louisburg at 1.05 p.m, 6.40 p.m. JOHN C. WINDER, Gen'l Manager. Wm. Smith, Superintendent

RALEIGH AND AUGUSTA AIR-L

In effect 9 a. m. Sunday, Dec 1-90

Going South.

	NO 41 Passenger & Mail,	NO 42 Freight & Passenger
Leave Raleigh	4 00 p m	8 15 a m
Gary,	4 19	9 15
Merry Oaks,	4 54	10 15
Moncure,	5 05	11 10
Sanford,	5 23	12 10
Cameron,	5 54	1 10
Southern Pines,	6 21	2 10
Arrive Hamlet,	7 20 p m	3 10 p m
Leave "	7 40 p m	
" Ghio	7 59 p m	
Arrive Gibson	8 15 p m	

Going North.

	NO. 38 Passenger & Mail.	NO 4 Freight & Passenger
Leave Gibson	7 00 a m	
Leave Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	5 00
Southern Pines,	8 58	7 10
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Moncure,	10 16	12 10
Merry Oaks,	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a m	3 20

PITTSBORO ROAD.

Lv. Pittsboro at 9.10 a. n. 4:00 p. arr at Moncure at 9.55 a. m. 4.45 p. Lv Moncure at 10:25 a. m. 5.10 p. arr at Pittsboro at 11.10 a. m. 5.55 p.

CARTHAGE RAILROAD.

Lv Carthage at 8.00 a. m. 3.45 p. arr at Cameron at 8.35 a. m. 4.20 p. Lv Cameron at 9.35 a. m. 6.00 p. arr at Carthage at 10.10 a.m. 6.55 p.

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Obituary.

ELIZABETH C. BURITT was born Jan. 17th, 1816. She was married to F. R. Roberts Nov. 1844, they have six children, all living. She became a member of the M. E. church at the early age of sixteen, and lived in said church until the organization of Antioch Christian Church, when she moved her membership to that band of workers for life and she was one of the true and tried members of that church, until the death angel, the 17th day of Aug. 1891, called her to the unspeakable joys of the church triumphant. She leaves a husband, six children, thirty one grand and one great grand child to mourn over her departure, besides relatives and a host of friends. It thrills our souls with undescrivable praise to know that when we lay down the weapons of the church militant, we then are ready and prepared to sing the Hosannahs and Hallelujahs with the ransomed throng of the church triumphant. May we all meet her there!

H. W. ELDER.

Milltown Ala., Aug. 25, 1891.

Died.

August 12th, 1891, JOHN G. KING, aged 77 years. Bro. King leaves to mourn their loss a loving wife, and seven devoted children—four boys and three girls—also a host of loving friends. He was a faithful Christian and died in the triumphs of a living faith in Jesus. May God bless and comfort the bereaved ones, and may they all meet husband and father in that house not made with hands eternal and in the heavens. Funeral by the writer.

H. H. B.

Near Concord church, in June, 1891, at the age of 74 years, Bro. WM. BOSWELL passed from labor to rest. Bro. Boswell had for a number of years been a consistent member and deacon of the Christian church at Concord. Bro. Boswell died trusting in Jesus, and gave words of consolation to his friends. His last words were these—"All is well." Bro. Boswell leaves a wife, a number of children, grand children, great grand children, and other relatives to mourn their loss. May God bless and comfort the bereaved ones.

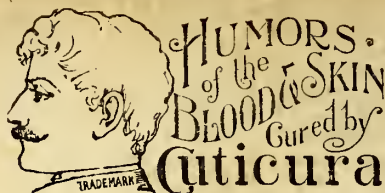
THOMAS W. STROWD.

Chapel Hill, N. C., Aug. 26, 1891.

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One of the Smiths.

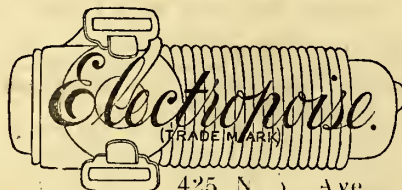
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